Lutheran Herald

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THEME 1955-56

YOUTH SUNDAY

SEPTEMBER 25, 1955

OLUME XXXIX MINNEAPOLIS, MINN., SEPTEMBER 27, 1955 NUMBER 39

Come, Holy Spirit!

. . . into the Work of Our Staff

This note is sounded again and again as the Luther League staff gathers each morning at 8:30 in Pastor Hinderlie's office for devotions. It is not always easy to see yourself as a vehicle for the work of the Holy Spirit as you pound at a typewriter, take dictation, handle the financial books, or work in the files. And, yet, it is with a keen sense of dedication that the young women in the Luther League office go about their various tasks.

Clara Haugen is the most recent addition to the Luther League staff. She serves as Pastor Hinderlie's and Pastor Brown's secretary. Some of her more specific tasks include maintaining the copious files and sending out Home Mission Luther League packets and packets for the parents of the newly confirmed. She also has as her special province the encouragement of the Mission Project. Clara came to our office from a rich background in our Church. Most recently she served Dr. Mars Dale, Canada's district president, for six years. Before that she was office secretary for the Lutheran Collegiate Bible Institute, Outlook, Saskatchewan. She also had the distinction of being Luther League convention secretary in 1949 in Saskatoon.

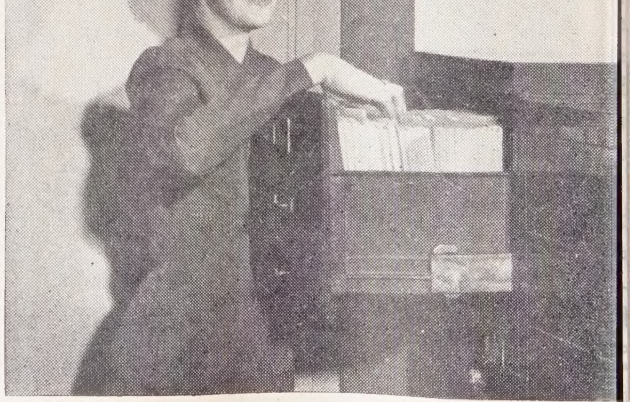
Clarice Person is the friendly young woman who meets you as you walk into the office at 422 South Fifth in Minneapolis. Besides serving as receptionist, she has the important function of filling all the orders that come to the office for materials. She is also responsible for the Reading Project of the League. Graduating from a Minneapolis high school in 1943, Clarice now serves her local congregation Young Adult League president.

Another young woman who car to the office at the beginning of t year is Donna McNamee. Donn home is Winchester, Wisconsin, whe she was a valued Leaguer and Leag advisor. She is the secretary for o Youth Evangelism director, Dar R besides assisting the office staff in ma other tasks. Her special jobs consist keeping the local and circuit leag officers current in the office reco and giving support and help to t Easter Gospel project.

Maxine Swiggum, presently on two months' leave of absence from t office, is another valued member of t staff. She is custodian of the imp tant bookkeeping job in the office. S is a graduate of Luther College a

(Continued on page 8

Clara Haugen



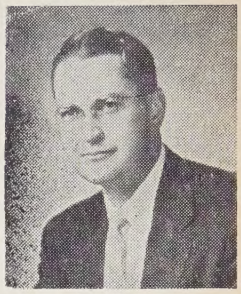
Donna McNamee

VOLUME XXXIX . . . NUMBER 39
Minneapolis, Minn., Sept. 27, 1955

Lutheran Herald

Come, Holy Spirit!

Carroll L. Hinderlie
Youth Director



Come, Holy Spirit is the theme for Christ's youth movement in The Evangelical Lutheran Church, 1955-56. The text is: *But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth* (Acts 1:8).

No one has expressed better the meaning of the theme for this year in our youth movement, "Come, Holy Spirit," than Paul in his majestic prayer in Ephesians 3:14-21: "For this reason I bow my knee before the Father, from whom every family in heaven and on earth is named, that according to the riches of His glory, He may grant you to be *strengthened with might through His Spirit in the inner man,* and that Christ may dwell in your hearts by faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God. Now to Him who by the *power at work within us,* is able to do far more abundantly than all we ask or think, to Him be glory *in the Church* and in Christ Jesus to all generations, for ever and ever."

"Come, Holy Spirit," that youth may live a life of faith in all the glorious wonder of Christ Himself living in them. The theme for the Pocket Testament League is that the sword of the Spirit may be used this year "That Christ May Live in You" through faith. The Holy Spirit makes possible the life of faith in His continuous miracle of making Christ Himself live in us. Therefore we pray, "Come, Holy Spirit."

Come, Holy Spirit," that we may know the fruits of the Spirit, which are love—the glory of living together in the witness to Christ. What we receive through the power of the Holy Spirit is a knowledge of a "withness" in our witness. No man can be alone when he knows the power of the Spirit; he realizes himself as a member of one Body, identified with every other Christian in every place. There is no missionary anywhere but that we are also there, and where we are, all God's saints are present also. To be able to comprehend with all the saints, by the gift of God's Spirit, something of the breadth and length and height and depth, and to know the love of Christ which makes it possible for us to be Christ's Church in Christ's redemptive mission for the world . . . for this, "Come, Holy Spirit" indeed!

"Together" is the great word of spiritual power when men discern the mystery of the Church. Youth will never skip a Sunday service if they have prayed, "Come, Holy Spirit." They know that the Gospel is not preached by empty pews, but only through the presence of worshipping believers. By their absence the Gospel would be silenced not only for themselves but for all others. Our witness begins when we worship *together,* keeping the bond of peace in the unity of the Spirit, to attract the world to Christ.

"Come, Holy Spirit," and give us the mystery and wonder of Thy Church through knowledge of Thy peace . . . "in which Christian Church He daily forgives abundantly all my sins and the sins of all believers. . . ." In the Gospel-created fellowship of the Holy Spirit we live without barriers; without anything hidden; without any open wounds of bitterness towards one another, or of self-pity towards ourselves.

"Joy is Thy gift, O Spirit," we sing. Scripture declares that "the fruit of the Spirit is joy." We live a

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Editor**

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life of praise wherever we know "Come, Holy Spirit" as our daily prayer. Joy is God's promise to all who pray that prayer. It is a joy shared in our corporate testimony. At a song service the pastors were asked to sing a stanza alone. Although they were many, they sounded pathetic when one heard the roar of the whole Communion of Saints when youth joined in the hymn. We are all called, all ordained of God, to be witnesses.

We sing, "Come, Holy Spirit" for the holy service of ordination, each time a candidate for the ministry is received into the Church's service. This year we sing this theme, not only for the seminary-trained, but for every youth in our Church. It is not enough that the pastor bears his witness. The whole Church must witness with him. Together we preach the Gospel; together we claim each lost soul in our communities for Christ; together we go forth until every creature has heard, and Christ can come. The sense of being together in the witness is the fruit of the prayer, "Come, Holy Spirit," for which we yearn as we set this as our year's theme.

We have received the self-same Spirit, therefore we also speak," Paul says. May we all be in prayer one for another according to Paul's own request in Ephesians 6:18, "Pray at all times in the Spirit . . ." that we may all proclaim the mystery of the Gospel with boldness, together.

To share in this prayer for the Spirit is to know His fruits and to discover His power to testify to Christ. "I did not know the joy of the Spirit until I began to witness for Christ," writes a fifteen year old boy. "I thought the Holy Spirit was some kind of ghost, far off and hazy. Now I have discovered that He is always by my side to encourage me." This discovery our YPLL Board desired for all our youth as we chose this theme.

After prayerful deliberation, we believe we can say as a board that "it has seemed good to us and to the Holy Spirit" that our youth should be confronted by God's promises with regard to the gift of His Spirit. "If you who are evil know how to give good gifts to your children, how much more will our heavenly Father give His Holy Spirit to them that ask Him."

All the activity of the Church depends on His power at work within us, able to do far more abundantly than all we ask or think. We believe that God has laid upon this generation an open door as never before. Our Church has been confronted by a call and is committed to a call that includes every one in our communities, not just one tribe, to be claimed by Christ's redeeming love. We face a world in which not every creature has heard, and we must not find our rest until all know and every knee bows and every tongue confesses that Christ is Lord.

To achieve this goal, the training of youth in a vit theological knowledge for creative churchmanship our threatened times is a special responsibility of t International YPLL. What it means to be "entrustt with the Gospel," "a steward of the mysteries of Goc disciplined by the promises of God, the Holy Spi must teach. The "unction of the Spirit to understa all things" is necessary to make our youth-traini program effective, one of power, not merely one knowledge.

That God is answering the prayers of our Church fill youth with His Spirit all who have attended S Francisco or a Leadership School this summer w know. We live in showers of blessings. "I have before you an open door," God is saying to our ELC the faces of its youth which are "aglow with the Spiri

One letter from a non-Lutheran, overwhelmed by c youth in San Francisco, stated: "I wonder if yc Church knows what it has in these youth." We wonc at times too, when we look at our budget deficit!

The Promise is Jesus' own name for the Holy Spi His power, His presence, is made available; our pray "Come, Holy Spirit," is answered whenever youth fi the unlocking key of Christ's Kingdom, which Bunya pilgrim called "Promise." No one has better descrit in the history of the New Testament people of God h this key works, than Luther did when he wrote, believe that I cannot by my own reason or streng believe in Jesus Christ my Lord or come to Him, l the Holy Spirit has called me through the Gospel, lightened me with His gifts. . . ."

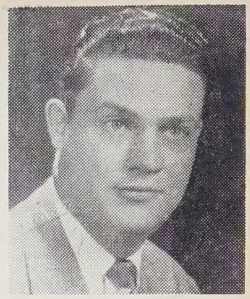
We believe the theme for this year will deepen Church in its understanding of the Gospel prom as well as the mystery of its own existence in t perishing age. Youth will rejoice in their depende within the Communion of Saints, learn to glory in th that have gone before and those that are to come. Tl will discover the great Church Universal, and live the Church Militant. Youth will live in a sense privilege as they share the mission of the Church the power of God's Spirit and carry out Christ's demption to the uttermost parts of the earth.

Because this is a missionary prayer, as well as personal one, the book of Acts is the official book our year—an unfinished book which The Evangel Lutheran Church writes with each preaching of Word; each gathering of God's people for worship; e going forward to testify in our daily walk with G

May the entire Church find blessing as it shares w its youth the theme of this year, "Come, Holy Spir and prays with us that God may give us every bless in that prayer, through Christ, to whom be glory ever. Thy Kingdom come. Amen.

Come, Holy Spirit!

W. Gordon Smedsrud
President, Luther League



. . . into Youth Stewardship

A tremor of expectancy accompanies the introduction of this year's theme for our youth. To pray "Come, Holy Spirit," is to pray that something will happen; and to pray it earnestly one must be prepared for a Pentecost, for the Holy Spirit will not reject the invitation.

The Christian youth of our Church, whose lives are the product of the Holy Spirit through Baptism, Sunday school, and catechetical instruction, may be expected to cast down some idols in our local congregations when this prayer-theme becomes central in their Luther League programming and activity. "The manifestation of the Spirit is given to profit withal," and we may anticipate fruits of this Spirit out of the diversity of gifts which God has bestowed upon our youth. We can expect them if we dare to let the prayer be prayed: "Come, Holy Spirit."

There are few places where the work of the Holy Spirit shows more obviously than in Christian stewardship. As He is permitted to use every gift of grace, the process of sanctification becomes more and more apparent in the Christian's dedication of time, talent, and treasure to Christ and His Church. The idols of secular possessiveness begin to fall as the Spirit of God clears room in the heart for Christ to dwell in ever greater fulness. The sins of keeping give away to the joys of giving, and attitudes of selfishness are replaced by attitudes of sacrifice. Thus, one arrow of our new prayer-theme is directed: "Come, Holy Spirit—Into Youth Stewardship."

Even as "no man can say that Jesus is the Lord, but by the Holy Ghost" so also no one can say that what is mine is the Lord's except by the same Spirit of God "which worketh in you both to will and to do of his good pleasure." For this reason the YES program should be given wider consideration in the youth activities of our church this coming year. With its emphasis on education (Youth Education in Stewardship) it places before our young people the scriptural principles of stewardship and makes them meaningful in a learning-by-doing process. The Holy Spirit works through the means of grace, and when we ask Him to "Come—Into Youth Stewardship," it behooves us to face the Word of God squarely and honestly.

It is quite disconcerting to some people to even think of letting the Holy Spirit come with power into the lives of our young people in this area of stewardship. Youth are too pliable; too impressionable; too easily influenced! They must be protected from the extravagance of God's demands. Like Demetrius the silversmith in Ephesus, these people are afraid the great goddess may be despised—the goddess of wealth, respectability, and "success."

However, we cannot serve God and mammon at the same time. If we want our young people to abide in Christ and grow in grace, we will pray the prayer with them: "YES, Come, Holy Spirit."

Christian stewardship is the administration of a divine trust. It involves the whole area of one's own life, the Gospel which God has committed to men, and the society and environment in which we live. The natural man does not perceive the responsibility of this trust, for it comes by revelation. The awareness of the

immensity of our stewardship dawns upon us as the Spirit of Truth takes of the things of God and shows them to us. It is His work to guide us into this truth as well as all others. Thus, to pray, "Come, Holy Spirit," in our Luther Leagues, is to invite His education of our youth in the divine principles of responsibility to the trust which God has committed to them, and to expect the Holy Spirit to empower them to live that stewardship.

It was out of the Spirit-filled experiences at San Francisco that our Leaguers voted a Youth-In-Action budget of $78,700, resolving to support our Luther League work annually to that extent. This is not a great amount of money in terms of a responsible stewardship by about 75,000 youth of our Church, nor in terms of the stewardship of the Gospel that is committed to our Luther League office. Yet it does represent, in its increase over the previous budget, a greater sensitivity on the part of our Leaguers to their stewardship responsibilities to their Savior and their Church. I believe the Holy Spirit prompted this move in San Francisco, and I also believe that He will accept their theme invitation this year to fulfill that trust if the rest of us pray the same prayer with them.

It is not only the Church of tomorrow, but the Church of today, that is dependent upon our youth. Take away the baptismal font, the Sunday school, the Confirmation classes, the Luther League, and move all the children out, and what do you have left? A very large share of your and my present stewardship responsibility to God is directly or indirectly connected with them.

"Come, Holy Spirit!" This is a daring and naked prayer, unclothed by limitations and restrictions. To expose oneself so openly to God and invite the fulness of His power and presence may "convict the world in respect of sin, and of righteousness, and of judgment," and usher in a Pentecost before our Old Adam can arise to stave it off. God grant that it be so. "Come, Holy Spirit."

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.

September 5-9, 1955

Assurances	
To January 1	2,220
September 5-9	72
Total Assurances	4,626
Arrival of Refugees	
To January 1	61
September 5-9	—
Total Refugees Arrived	1,777

Not by Might or Power

Harold B. Kild

SEVENTEENTH SUNDAY AFTER TRINITY
October 2, 1955
Read Matthew 18:1-7

The Christian faith, as it is taught, professed, a preached, can, and sometimes does, become complicat involved, and fraught with fine distinctions and gos mer-like shadings. Myriad books, articles, speeches, a statements have been printed and circulated in interest of the Gospel ministry; discussions, debates, liberations, and doctrinal treatises have been record sects have sprung up, divisions within Christend have occurred, schisms have threatened the very of the Church as men have taken opposite positions respect to Scripture and its teachings. The history the Church has not been a smooth untroubled sea which the ship of faith and practice has sailed seren through the years. Quite the contrary. Rough wat high winds, treacherous currents, and dangerous ti have often slowed the progress of the ship of faith a have threatened at times to cast it upon the rocks despair and defeat. But always the Church has mo on as if its very life hinged on the promise of the L that "the gates of hell shall not prevail against it."

In the face of history and all its ramifications, text for this day comes with a simple truth that disar the complications of the faith. The picture is one t is well known to us all. It is the picture of the Sav surrounded by little children whom He loved, and w sometimes became the stimulus for a profound teach conveyed in simple words. It is so today.

Christians are to be like little children, our L said. Now, quite obviously He did not mean physic or mentally. He could not have meant that Christi were to be naive or simple. The characteristic of child that is most to be desired is the quality that exu confidence, trust, and love. The three are quite clo bound together. The child has confidence in his pare he believes in them, and he loves them dearly. Is the father who has not "swelled" a bit when his child s "That's my dad"? Is there a mother who has not b moved and stirred in her deepest soul's recess w a child said, "Mom, I love you"? The open eyes, frank face, the wide-open heart of the child have tured the hearts and the imaginations of many and caused them to say, "Oh, to be a child again!"

It is such confidence, such trust, such love that Lord would find in us. Christians, men and women not over-anxious concerning the complications of faith, be not over-wrought by the difficulties of faith. Believe; be found faithful; trust and be lo love and be loved of God. Amen.

Come, Holy Spirit!

Dar Roa
Youth Evangelism Counselor

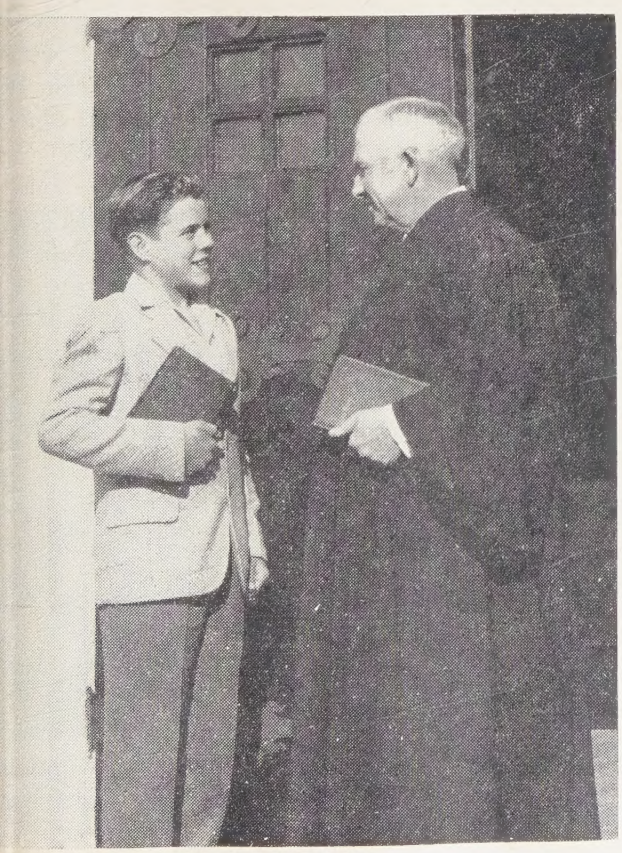
. . . into Youth Evangelism

ill gave his brother George a globe for Christmas. ut George resisted Bill's using *his* globe. To do so, ll would "borrow" the globe after George slipped off sleep. This all ended abruptly when Bill, easing it of George's bedroom with the globe in tow, heard m yell, "Say, what are you doing with my world?"

The Holy Spirit asks YOUth, "What are you doing ith *My* world?" Our God who made this world and is Son who redeemed it sends the Holy Spirit to re-aim it. ELC youth are praying, "Come, Holy Spirit; e even us to capture our teen world for Christ!" This ayer is being answered in exciting ways. We mention ght of them:

outh Survey

Vith one of five American families on the move this ar, every home town becomes a mission field. This is



especially true as schools open this month. To search out newcomers, "religious preference" cards filled out at school matriculation are studied. Concerned Leagues and Sunday Bible classes think for a minute of friends now not active in any church. When they write down all the names that come to mind, dozens of prospects develop. To search out lapsed Leaguers and collapsed confirmands, a responsibility list springs to life from church records.

Youth Visitation

The active card file developed in the survey acquires legs as active Leaguers team up to call personally and continually on inactive youth. Both casual contacts in school and deliberate calls before a League meeting, Bible study, and choir try to capture these contacts for Christ. A fourteen-minute film in color that illustrates the "how" of such visitation rents for $6.00 from ELC Films. It's called "Four to Go." Live Leaguers enjoy a definite, scheduled visitation at least **monthly.**

Youth Series

Realizing the value of a sustained exposure to Scripture, alert Leaguers carefully plan an extended evangelism emphasis. Often youth sponsor such a series for the whole congregation. Sometimes simple supper sessions for youth only are more effective. When a small cluster of congregations invites a guest evangelism counselor to unite their efforts, the values of wider fellowship are added. Detailed plans for such meetings are found in *Youth Programs,* Second Quarter, 1955, page 19. A revised reprint of this is available from the League Office for insertion in the *Leaguide.*

Definite Membership

A sustained survey and vigorous visitation in preparation for a youth series demands a group of active workers—youth evangelists. Since we all "long to belong," it's theologically important and psychologically imperative that each League keep its membership list concrete. Since evangelism is never static but always dynamic, this list does not degenerate into a cozy clique of comfortable Christians. Rather, it becomes the corps of those

who know they've enlisted. An attractive new membership card is available from the League Office. Twenty-five billfold size cards cost twenty cents. A suggested new member "welcome" is printed in the *Leaguide*.

Person-centered Approach

The tendency to think of Luther League as a series of meetings rather than a movement damages dangerously. We "major in the minor" when "the program" becomes central and the person peripheral. By person we mean the Person of Christ becoming vivid to young persons. Few youth get excited about a program on, say, education. Conversely, few youth can avoid excited interest in a role showing a personal concern like "Learning to say 'no' nicely." Live Leagues thus structure their fellowship around the felt needs of active members. Thus, this often focuses attention on assurance, sex, and vocation in a Christian context. One outstanding youth counselor has been discussing boy-girl relations with his Leaguers for three months now—at their insistence.

Inviting pagan youth is hurtful rather than helpful to them unless their personal needs are met. Evangelism that wins must be married to evangelism that holds. Check your group's central emphasis. Does it introduce youth to Christ (spiritual), to each other (social), to themselves (personal), and to their future (vocational)? Experience explains that the Spirit uses a "person-all" approach much more than a "program-all" one.

Placement Service

Conservation of youth won for Christ is a sad story thus far. Sixty percent are lost to the Church between Confirmation and high school graduation. A unique means of continued contact with youth on the move is the Placement Service of the ELC. Youth often know about neighborhood moving earlier than adults. A supply of printed post cards (from Placement Service Office) can be filled out during each League's "new business" period. When mailed to the youth's new locality, this postal cements a contact for Christ. Elect a youth representative on the Placement Committee in your congregation.

Personal Evangelism

The Holy Spirit uses most effectively Jesus' method of face-to-face witness. A Leaguer named "Joy" lived up to her name when she brought a Buddhist friend to League. This person-centered group kept Christ at the core of their fellowship. The Holy Spirit made Christ so vivid that the whole family is now exposed to the Gospel through Joy's glad witness.

A teenager writes: "I had been in to talk to our intern (before I left for Bible Camp). I wasn't really so hap as I thought I should be when I came out of his offi but I just let it go at that. But then, Friday night the week at camp, I had a date with a boy who . told me that God doesn't judge us by our feelings found he was so right. He didn't seem a bit asham that Jesus was his Master! And now I'm really sure t Jesus died on the Cross for my sins . . . and I am rea happy!" Youthful witness can succeed even where m maturity fails.

ELC Films offers for $2.50 rental a splendid sou filmstrip, "And You Also Are Witnesses," to help stu witness techniques. The Lutheran Bible Institute p lishes Knock's handy handbook, *Win-Some Soul-W ning,* for twenty-five cents. The current *Youth P grams,* page 11, illustrates how role playing can tr youth in personal witnessing.

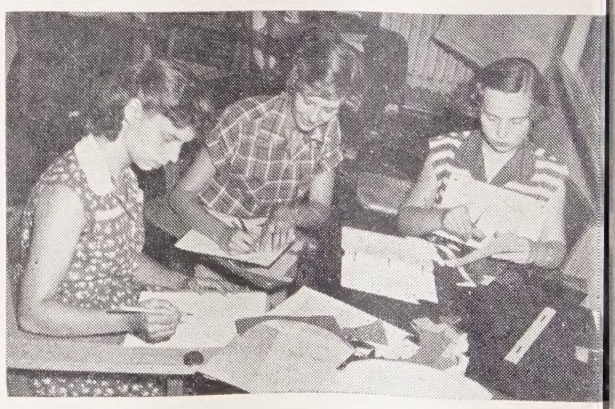
Pointed Prayers

Since "the greatest work in the Kingdom of God prayer" (Ole Hallesby), teaching youth to pray can be overemphasized. A "Youth Prayer League" t parallels the Pocket Testament League is being de oped by the League Office. A prayer letter has b circulated monthly among YPLL circuit and dist presidents. These prayer partners send requests prayer to the office and in return receive the compi requests monthly as daily prayer reminders.

A freshman excitedly shared this fear with his unc standing pastor: "Those headlines! Bigger bombs the time! The world's going to blow up!" The past calm reply: "Cheer up, we can get along without We Christians can! But what about our pagan pals?

"Say, what are *you* doing with My world?"

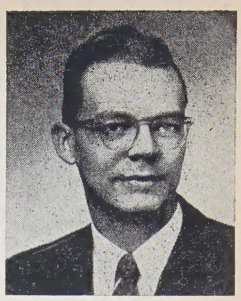
Come, Holy Spirit: use my witness to win ot young evangelists. Use me, these methods, and T might. Amen.



Some Leadership School students learn about the materials promote the work of their local Luther League. They conduct m of the sessions themselves.

Come, Holy Spirit!

Carlyle Holte
Editor, Youth Programs



. . . into Youth Programs

It is recommended that the program make use of Bible study as much as possible. Doctrinal subjects may well be set up as Bible studies; other topics, too, should lead into the Word of God for answers." This word of instruction is sent to every writer who is invited to contribute to *Youth Programs*. The emphasis laid on this aspect of good program material for our Luther League indicates how exactly the prayer, "Come, Holy Spirit," fits the purpose of this program manual.

Just as the Word of God, preached and taught, is formed by the conscientious study of pastors and teachers, so must the programs by and for Leaguers develop out of the Spirit-led work of every individual in the line of development of the program.

The line begins with the planning committees of the Joint Youth Publications Council, which is responsible for the production of *Youth Programs*. The key personnel of the Council and its committees are full-time youth leaders in the several Lutheran synods using the manual. Although the planning stage must be done months ahead of printing dates, the committees endeavor to foresee needs and problems which ought to be developed and dealt with in program pieces. With a deep concern that our youth shall be given a well-rounded and grounded help in their program planning, the matter of *balance* is a continual criterion. Is there material here for the use of the Spirit as He calls, gathers, enlightens, sanctifies, and preserves His Church?

An analysis of the pages of *Youth Programs* over a year's time would show that there is much here of simple teaching material—the basic material with which the young life is brought to see the living Lord and His will. This material may be presented in some fresh dress, not for the sake of novelty, but in order to communicate more vividly to youth. A further analysis would show pages given over to the problems of youth—the problems we have come to label spiritual and the concerns we may improperly have distinguished as "practical."

The distinction is unimportant, but it is not unimportant to youth to see that their questions are honestly recognized, willingly discussed, and constructively dealt with under the Word of God. But youth are not encouraged to look only inward on their own needs and problems; they are encouraged to grow in Christ through an expressed faith. The ultimate concern of the Spirit, "Ye shall be witnesses," finds much development in *Youth Programs*. Project-centered programs are aimed to aid in a working faith, a faith active in love.

"Youth Programs" is a valuable tool for local leagues. Here it is studied on the lawn of one of our college campuses.

The ultimate program material as sketched above is in the mind of the planning committees. The next key group is the writers of the programs. Since all the writers contribute their efforts without payment of any kind, not even token honoraria, it is obvious that they work out of a personal conviction and concern for youth.

The writers are chosen because of their concern and their ability. That they work under a sense of responsibility is shown by their own descriptions of their wrestling with the problem assigned them. They realize the importance of these pages to thousands of Lutheran youth, and they struggle to make their contribution relevant and appealing. The high level of the product of these writers, many of them writing such an assign-

(Continued on page 888)

Come, Holy Spirit!

Omar Bonderud
Editor of "One"

. . . into Youth Publications

You know, pastors can sure do some funny things. Take ours, for example.

It all started last Sunday in our Sunday school class. Pastor Johnson is our teacher. Has been since Harvey Clinton left for the Army last spring. (Pastor said he could find a teacher for his adult class, but nobody wanted to take the teenagers!)

Well, anyway, the class was going along pretty good last Sunday. Nobody was saying anything, but there wasn't any whispering either, so I guess you'd say it was going along pretty good. Pastor Johnson was talking about how we usually talk a lot about the Father and the Son and always pray to Them, but never stop to think about the Holy Spirit. I guess we all agreed with him. But we weren't too interested, because we were jarred out of a headful of dreams when the pastor started talking about giving us a special assignment.

He said the Holy Spirit was always at work in the Church, and that nearly everything the Church did showed that. And he decided we ought to prove what he said by doing some research on our own. Before we knew what was happening, every kid in the class had an assignment. Carol Goss and Judy Granger were supposed to find out how the Holy Spirit comes to people through sermons, and Jake Franklin and Sonny Schander had Sunday school teaching as their subject. Now, those aren't too hard, but some of the others sure were. Especially mine and George Foster's. Pastor Johnson wanted us to report next Sunday on how the Holy Spirit comes through church magazines. Boy, that really floored us. And the only help the pastor would give us was to suggest that we use our Bible, the hymnal and *One,* our Lutheran youth magazine.

Well, we decided to start with the Bible, and we looked up a whole lot of passages about the Holy Spirit. And, you know, we couldn't locate a single thing that even faintly resembled a reference to magazines. We spent about an hour on this before we gave up. So I got brave and called the pastor. He's sure funny the way he's afraid he'll give you the answer. All he said was to go on to the next reference book—the hymnal—and look for hymns that had something to do with the Holy Spirit.

It took half an hour before we began to see so light. George started reading the hymn, "Come, H Spirit, Come," when all of a sudden it struck me t the Holy Spirit might be using "Quiet Time," *On* daily devotional guide, to do what the hymn calls

To pour fresh life in ev'ry part
And new create the whole.

It sounded pretty logical. After all, we always say t Bible reading is spiritual refreshment, and I guess yo say that anything helping your Bible study ought have something to do with giving a guy "fresh lif

Well, that was just the start. You'd think we'd c covered a new continent the way we started yelli at each other every time we found something. Befor finished talking about "fresh life," George started re ing

Convince us all of sin,
Then lead to Jesus' blood. . . .

He said that reminded him of the special section carr during Lent—a group of poems and pictures describi Jesus' death and how much sin He had to cover.

We marked one up for George, and then it was turn. I went back to the first verse and read,

Dispel the sorrow from our minds,
The darkness from our eyes.

It seems to me that's a pretty good description of w any church magazine tries to do. They're always talki about how a Christian's got nothing to worry ab because he's been promised a greater life.

Then we looked at

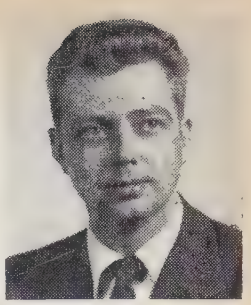
Revive our drooping faith,
Our doubts and fears remove. . . .

Boy, if that isn't *One's* "Pastoral Counselor" colu I don't know what is. Like a couple of months when the writer there had some ideas about wh guy shouldn't have to lose his faith when he goes to college.

Well, I guess George and I must have worked on project for three and a half hours. And, you know, really learned something—oh, about our magazine, s but especially about how many ways God answers y prayers when you ask "Come, Holy Spirit." Pretty w derful when you think about it for a while.

Come, Holy Spirit!

C. Richard Evenson
Pastor, Woodlake Lutheran Church
Minneapolis

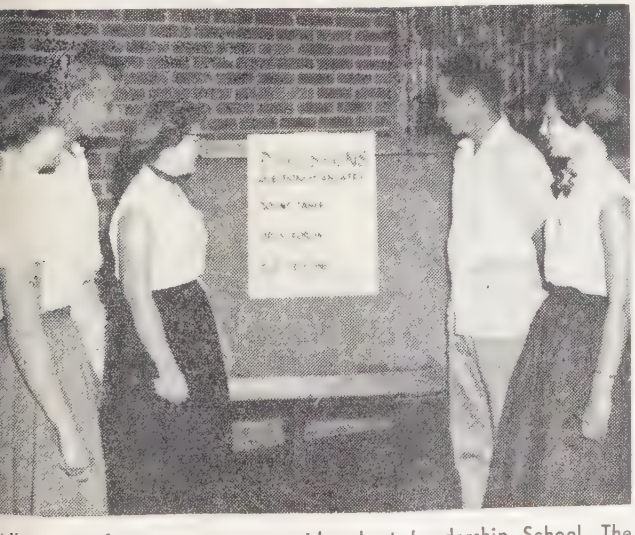


. . . into Youth Fellowship

When the Holy Spirit comes, He *gathers.* Together, believers make up the Church which is to build up itself in the faith and bring the Gospel to the world. Wonderful resources are provided for these tasks—always first, the Means of Grace; and always second, one another—*the fellowship!* So much has been done to preach and administer the first resource; so little to help us be truly effective members one of another. But this past summer has seen some remarkable strides toward developing a better understanding and use of the important second resource for the Church's work.

It seems odd that this emphasis on understanding and using the group should strike anyone as an innovation when the Church has been using and depending upon group life for nineteen hundred years. The enormous strength of the early Church was certainly very much related to its effective use of *the fellowship.* "Peter stood up" to speak—but almost always, it is recorded, "with the eleven" (Acts 1:15, 2:14, etc.). They re-enforced one another and together found strength. Repeatedly we read of the early Christians that "they all with one accord" carried on their life and work and witness (Acts 1:14, 2:1, 2:46, 5:12, 15:25).

When do *we* sense *the church?* When we're together! Then the household of faith and the fellowship of belief become living realities for us. The youth movement of the Church has known this and used it as a basis for programming for years: planning Bible camps, conventions, retreats, and training sessions in which youth might gain a heightened sense of *this fellowship.*



All types of programs are considered at Leadership School. The proper way to conduct a discussion is the concern of these young people.

But mostly, once the group has been brought together, there has been little reliance upon the fellowship, and therefore little learning of responsibility, little learning of what the group could do. Only in very recent years has the Church again been learning truly to trust the priesthood of believers and depend upon the tremendous resource of one another. That the Holy Spirit can use this resource if we but let Him has been abundantly demonstrated in experiences of Preaching-Teaching-Reaching missions, the Västerås method (or other group plans) of Bible study, and certain discussion groups in Bible camps and retreats.

This year the Luther League has turned its attention to a pressing need in the fellowship—training in human relations skills of how to decide and work together more effectively. Irresponsibility, misunderstanding, low morale, weak attendance, formation of cliques, unclear goals and poor advance toward them are symptoms of illness in the fellowship recognized by all of us. And that illness can infect and ruin the brightest vision, the highest resolve. Who has not seen someone (perhaps yourself) come home from a "mountain-top" experience all fired up to do great things, only to face the necessity of working with a committee which is disinterested, disorganized, distressed? Because the committee does not know how to work together effectively, the enthusiasm is lost; the vision evaporates.

To clear out that significant bottleneck the Luther League has, this past summer, made a two-pronged approach. It has supported an experimental Youth Leaders Workshop to determine the effectiveness of certain new training procedures for teen agers. It has also, in this summer's Leadership Schools, made a beginning attempt at providing training in basic human relations skills for a thousand of our own youth leaders right now.

In the past several years a tremendous interest in human relations training has developed in many circles, notably in the adult education movement. Much has

been learned about how people act in groups, about leadership, about training for responsible group membership. It is known that there are stages of development in groups, a certain process of group problem-solving by which sound consensus may be reached, and better ways of training for participation in such group processes.

Effective training must aim at genuine changes in individual behavior as well as at increased knowledge. And that changed behavior should be maintained back home—both in the individual and throughout his group. Not only understandings, but also specific skills, must be developed through an opportunity to try out, to practice, new ways of behaving in a place where it is safe to experiment, where we are "playing for keeps."

Almost all of the study of group procedures so far has dealt with adults. This summer the first full-scale training workshop for teen agers was held through the sponsorship of the Young People's Luther League, our ELC Department of Christian Education, and the Center for Improving Group Procedures, Teachers College, Columbia University.

This Youth Leaders Workshop was made up of 22 ELC, three Missouri, and two ULCA teen-agers from the New York area and was held at the Lutheran Bible Institute, Teaneck, New Jersey. Its staff consisted of six social scientists.* Central to the training program were the following presentations and practice sessions on related skills for the individual group members (this part of the training design was also carried out in our own Leadership Schools this year):

Presentation	*Skill Practice*
What is a group?	Moving toward group goals.
The individual in the group.	Recognizing "roles" we play.
Sub-groups and cliques.	Dealing with misunderstanding between people.
Group problem-solving.	Dealing with *the problem* in problem solving.
Your group and others.	Interpreting an idea and enlisting support.

Most common answers to the question, "What do you think you learned in this Skill Group session?" included:

—I learned the steps you should use in reaching a goal in effective small committees.

—I have a set way of looking at a problem while my whole group including myself is participating in the discussion.

—I learned to recognize the different types of people in a discussion, and why some people behave as they do.

—I am different in my personality . . . and must learn to help along in groups . . . try to bring out the go roles in myself.

—I should dig deeper than just what a person says a does . . . look under the surface of things . . . to fi out exactly what he means, to avoid misunderstandi him.

—I learned to respect and understand why people f as they do about certain things . . . that people are r always as they act and that they have reasons for wh they do.

—You have to consider *who* is in the group to try find out why people insist on a certain point.

—When I think someone is talking "off the beam" must ask myself, *whose beam?*

—I'm going to ask *why* more often . . . draw out othe interests and opinions.

—How to be humble. We really can't be the expert th sometimes we think we are.

Youth at the Workshop experienced some consid able shift in their concepts of leadership. Before t Workshop, for instance, 52% of them agreed that "s sions planned by the leader tend to be more effici than those planned by the members." But after t Workshop 81% of them disagreed with that stateme Their idea of a leader had shifted from *one who d things* to *one who helps others do things.* And th became more inclusive in their ideas of who mig perform the leadership function. Before the Worksh only 41% of them agreed that "almost anyone c achieve the skills necessary for leadership." But aft wards 70% agreed that this is so. When they came the Workshop 67% agreed that "leadership training w never produce leaders if leadership personality tra are lacking." But when they were ready to go ho only 37% would go along with that statement. Th had changed their ideas of the leader as someone w *is* a certain way to someone who has learned and willing to do certain things.

Before these Leaguers began their project of establishing a yo library they felt it should have all been planned for them by adult. Now they agree group activity can be much more fruitfu

*Dr. Kenneth Herrold, C. Richard Evenson, Mabelle McCullough, Helen Allion, Robert Kurtzman, Frank Neff.

ne youth leaders at the Workshop indicated that the uestions important to them for decision *now* are very sic issues:

—What kind of courses should I take?
—How can I learn more about my capacities?
—What kind of work do I want to go into?
—Can I really plan now for the year after high school?
—How can I get my schoolwork done?
—How should I divide my time between school and other activities?
—What should I do when I want to do something very much, and my parents don't want me to do it?
—Whom should I have a date with?
—Where should we go on a date?
—Whom should I be friends with?
—What groups should I join?
—What friends can I confide in?

Has the Church been focusing on what youth see as de issues? Or has the Church helped them decide rtain issues already so that these youth leaders con-dered "not important for decision now" such ques-ons as: "Should I drink?" "Should I be thinking now out when I want to get married?" "Should I smoke?" Should I kiss goodnight on a first date?" "What should believe about God?"

The Youth Leaders Workshop raised many questions r the Church's interest in *the fellowship* among youth. Most common expressions of appreciation for experi-nces in the Workshop, for instance, were, "It held our nterest"; and "We got a chance to try ourselves out." ocus on what is important to youth *now,* and free-om to work on it may call for no small revision of the Church's youth program, but it would more effectively erve *the fellowship* in crucial, decision-making years.

n our own ELC Leadership Schools this summer a old step was taken when we added an hour and a alf of "skill study and practice" in place of an hour's talk about leadership and related personal problems. The emphasis on *how* did not, apparently, stand in the way of heightened spiritual emphasis or experience. Preliminary reports indicate just the contrary. And surely that should be expected, for if we know that the Holy Spirit works through *the fellowship,* any increase in the sensitivity and maturity of that fellowship should make possible a heightened experience of the Holy Spirit's work.

hese young people are learning that it is important to include as nany as possible in planning the activities of their League. Good eaders are good group participants.

Youth coming to the Leadership Schools saw themselves as having a fair amount of difficulty in their relationships with other people, but wished they had no such difficulties. They saw themselves fairly often getting so wound up in what *they* wanted to say that they didn't really listen to what other people were saying—but they wished this might be different. They saw themselves as not paying enough attention to the needs and feelings of others—but wished they were more sensitive. They felt hesitant about telling their best friends what Christ meant to them—but wished it were otherwise. It will be most interesting to see what the results of the training week turned out to be.

A few random comments made at the end of the Leadership School weeks include these reactions:

—I must admit that in coming here I thought I would learn some new ideas to take home with me to give our League life, but I didn't realize I would learn *myself*—so much both spiritually and in leadership. Through being at Leadership School I believe I have grown up and become a little older in my thinking and in my acting.

—I think I know now how I can go home and bring out the good qualities in kids—I can surely make use of that!

—I have received the most wonderful gift—the Holy Spirit.

Further preliminary findings indicate that these youth finished the training week with a determination to get to know their fellow Leaguers on a personal basis, get ideas and opinions of others, give praise and credit to others much more than they did before. Most of them feel that nearly everyone can be trained to deal more effectively with people. Most of them are more confident in their job in the Luther League, in their ability to work with Leaguers as a group to solve problems, and in their ability to understand what causes people to do the things they do in groups. They left the Leadership Schools with the declaration that they will usually take a chance with new methods rather than stick with familiar methods. It will be of great importance to *the fellowship* of youth in our Church that *we actually expect those who have received leadership training will have changed a bit because of it,* and that *we therefore will expect to give them both support and freedom to try out new ways of looking at themselves, at others, and at the youth program in the Church.*

It will be a *union,* not a *merger.* The name of the united Church will be *The American Lutheran Church.* The name of the publication enterprises will be *Augsburg Publishing House.* The name of the official periodical or paper of the united Church will be *The Lutheran Standard.*

More accurately, those are the names tentatively agreed upon by the Joint Union Committee at a meeting in Chicago, September 7 and 8. All decisions of this committee are subject to reconsideration at later meetings. When the Joint Union Committee has made up its mind finally, its decisions must be submitted to the conventions of the uniting Churches.

Some of our readers will recall that we stated long ago that the meetings of the Joint Union Committee during the present biennium would probably not be productive of any startling news until the fall of 1955. That has proved to be the case. Both the Joint Union Committee and its working committee, the Joint Committee on Polity and Organization, have been hard at work; we almost dare to say incessantly at work. However, these groups have been occupied with the somewhat prosaic task of drawing up the basic documents—Constitution, By-Laws, Articles of Union, and Budget. Their work has certainly been important, but it has not been productive of headlines. Therefore, we are sure that our readers will be happy to learn that now at last there is something of real interest to report.

There Will Be a Union

Actually, the distinction we made in the opening paragraph between "merger" and "union" is not of too great importance. We do not know how we all began speaking about the forthcoming "merger." To tell the truth about it, at least within the ranks of The Evangelical Lutheran Church, it would have been more logical had we used the word "union" from the outset. We have never heard of anyone calling the act by which The Evangelical Lutheran Church came into existence in 1917 a "merger"; it has always been referred to as "the *union* of 1917." It is just one of those cases, we suppose, where a certain word was taken into use more or less accidentally and took hold.

The reason for the action by the Joint Union Committee to change the word "merger" to read "union" is that the attorney for one of the Churches called attention to the fact that it is not a merger we are negotiating at all. A merger, said the attorney, implies the absorption of one or more corporations by another. Most emphatically, he said, that is not the purpose here. Our faithful office dictionary bears out his contention. A union, on the other hand, implies the dissolution of a number of entities—in this case, church bodies—and their consolidation into a completely new body. That is what is intended by the four uniting Churches.

EDIT

Final

THE F

From this time on, then, we are going to talk ab a *union* and attempt to forget the word *merger.* U doubtedly we will all slip, because the word *merge* pretty well rooted in our consciousness now. Howe let us do our best!

This technicality is not, as we see it, of any particu significance. However, it does give the editor an opp tunity to say with all the emphasis he can: *There going to be a union!* As we have sat in the meeti of the different committees for endless hours and d since the conventions of 1954, it has been borne in u us with increasing force that, actually, the union here now. That is, of course, a union of heart mind, not a corporate union, which cannot come u all technicalities have been taken care of.

As far as the committees are concerned, they are ing as one right now. Even the arguments, of wh there continue to be many, do not always follow "pa lines." It happens that two ELC committee memb find themselves on opposite sides of a question, one or the other may easily be joined by an AL UELC, or LFC representative. Anyone sitting in on committee meetings could easily persuade himself t these are representatives of a single, strong, uni Church right now.

The same state of being seems to be spread throughout the Churches. Everywhere it is taken granted that the union is coming. The fact that th is increasing impatience at delay is surely a sign that condition. Therefore, we may well make use of opportunity afforded by the statement of the attor to repeat: The union is well on its way, and it is diffi to imagine anything which could possibly disrupt now.

The American Lutheran Church

It probably did not come altogether as a surprise people when the daily press announced during the C cago meetings that the Joint Union Committee is rec mending that the name of the united Church be *American Lutheran Church.* While it is true that, t far, all meetings of the various committees as well all their documents are considered "Confidential," committee members are human, and it probably become quite generally known that this name has b under consideration.

News
EDITORIALS

We have no particular desire to enter into any elaborate discussion of the reasons for suggesting this name. We are sure that there will be ample time for discussion in the months to come. However, the following should, we feel, be said at once:

First of all, let it be emphasized that the suggestion that the united Church be called The American Lutheran Church came from the Union Committee of The Evangelical Lutheran Church. As far as that group is concerned, it was not a decision carelessly or hurriedly arrived at. Knowing full well that this question must be faced, and having had not a little experience in the difficulty of finding a good name for a general Lutheran church body in America, our Union Committee as well as its Committee on Polity and Organization spent not a little time in discussing this matter. We do feel that, in fairness to our brothers of the ALC, it should be clearly understood that the suggestion came from us, not them, and, in fact, that our brothers have been more than a little reluctant to acquiesce in the choice of their name as the name of the Church-about-to-be-born.

Let us also note in passing that there is the one point of difference between the two names that the proposed name for the united Church is prefaced with the word "The." There is nothing at stake one way or the other in that. The article with the initial capital letter could as well have been left off. However, there is the advantage that it makes of it a different name, which will avoid confusion. Anyway, the suggested name is *The American Lutheran Church.*

We could go into not a little detail as to the reasons behind this decision. Let us make a negative statement first of all. The truth of it is that it is more than a little difficult to find a satisfactory name for a general Lutheran church body. Historically, the choice of names was dictated by either nationalistic or geographical considerations. Our own body was known for many years as the Norwegian Lutheran Church of America. That was a purely nationalistic designation, harking back to the fact that the founders of the Church were immigrants from Norway and the great bulk of the membership was of Norwegian origin. Synods like the old Joint Synod of Ohio and Other States chose names of obviously geographic nature.

Every one of the bodies has experienced difficulty when it came to choosing a new name. The weakness of those chosen has pretty generally been two-fold. In the first place, none of them are particularly distinctive; in the second place, practically all of them are entirely too presumptuous. The Lutheran Church—Missouri Synod is no less evangelical than The Evangelical Lutheran Church. The United Lutheran in America is no more a united Lutheran Church in America than is the American Lutheran Church, or Augustana. The truth of it is that this whole matter of names for general Lutheran bodies will never reach a satisfactory solution until there is only one Lutheran Church in all of America and that bears simply the name, The Lutheran Church in America.

Nevertheless, there are some rather good reasons which can be given favoring the name *The American Lutheran Church,* for our new, united Church. In the first place, it does attempt to be distinctively an *American* Lutheran body. It is the first time in the history of American Lutheranism that a Lutheran body crosses lines of national origin. That is what Dr. Schuh referred to when he once said, "We are attempting to build the first indigenous Lutheran Church in American history." His use of the word "indigenous" has been called in question as inaccurate. However, his meaning is quite clear. That consideration would tend to favor such a name.

Another reason which has been given for choosing this name is that it does come closer than the names of the other uniting bodies to being somewhat distinctive. Our own name, The Evangelical Lutheran Church, is too general to be really good. The name of the United Evangelical Lutheran Church is too easily confused with The United Lutheran Church in America. The name, Lutheran Free Church, roots in a historical episode and does not lend itself well to use by the much larger united body.

Then, too, we believe that it should be added that, in many things, we will be adopting things from one another. In this case, we are merely adopting the name of one of the four bodies.

While we do not feel that we should in any special way encourage extensive discussion in these columns of the matter of the name, we are quite sure that some of our readers will want to comment. To the best of our ability, their comments will be given space in the Correspondence pages of LUTHERAN HERALD.

So much for today. We have several points left to discuss: the names chosen for publishing house and official periodical; the matter of ecumenical relations in general and the World Council of Churches in particular; and, by no means least, the question of Timetable, by which we mean the answers to two questions: What remains to be done? and, How soon can the union actually be effected?

Meditations for the Family Altar

J. R. Hester

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY

The Epistle: I John 2:7-17

The Gospel: Mark 10:17-

Monday, October 3
PRAYER SHARE

Read II Thessalonians 3:1-5

Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you. . . .

This was no idle remark on the part of Paul. He knew the power of prayer and asked the people who had been touched by the Word to back up his program with their prayers. Thus, while they could not be with him in the body, they were with him in a special way—the way of prayer.

You and I may take a real share, a prayer share, in the Lord's work all over the world. Pastors need this support from their people. It gives them courage to know they are remembered before God. Workers on the mission fields ask for the sincere prayers of the people "back home" because they need this special support.

To be interested enough to pray means that we have a live interest in the things of God. It is live interest that puts people to work, and brings life where there is no life.

Help us to pray mightily for Thy kingdom, and its workers, O God. Amen.

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Tuesday, October 4
PLAIN PRAYER

Read Matthew 6:7-15

"And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words."

It isn't saying the same thing over and over again that makes God hear your prayer. It isn't the beautiful language, or the lovely rhyme of a poem that causes God to incline His ear. It's just plain prayer, the sort that comes right from the heart, that God hears. The Publican in the temple said far more in just a few words than the Pharisee did despite his extended oratory. One spoke from the heart, the other from the lips.

Prayer is speaking with God in the one, world-wide language of simple faith that springs from the heart. This language need not form itself into words at all. Yet, because we feel prayer in a better sense when we use words, most of us "say" them. But remember always, it isn't how much we say, it is *how*. This does not mean silently, or aloud. It means how true are we; how sincere. That's what counts.

Teach us to pray, dear Jesus. Amen.

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Wednesday, October 5
SPOKESMAN

Read Ezekiel 3:17-21

"Son of man, I have made you watchman for the house of Israel."

Ezekiel held a very responsible positi He was a watchman for God over house of Israel. As a watchman he sp for God. He delivered messages from to the people. This assignment he car out very well.

Delivering messages for God is not ways easy. To tell people that God l them is not difficult. Or to say tha is God's will that people should be hap have peace, and live full lives. But warn people against sin is not easy. T is not received with the same joy "soft" sayings are received. But spokesman for God has to tell the wh message, not just half.

What would happen if a pastor sh fail in this respect? How long would be before Satan would have everyth his own way? One thing faithful ch members should pray for is that t pastor will declare the full counsel of Word.

Bless our spokesman, O Holy Sp Amen.

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Thursday, October 6
COMPANIONSHIP

Read II Corinthians 7:6-7

But God, who comforts the downcast, comforted us by the coming of Titus. . . .

Even Paul was not without need of human fellowship. Indeed he had great faith. He could soar in the "heavenlies" like no one else could. He could think big thoughts about God and His Christ. He could go in among heathen and start a church. His life was not without excitement. There was plenty of that. But he still needed human companionship. The "coming of Titus" meant much to him. In several of his letters Paul mentions what his friends meant to him.

This is true of all of us. We need companionship. We need one another. And how good it is to have friends that "see eye to eye" with us on matters of faith. Many of us have a special friend without whom life would be sadly different.

All of us should, under God, strive to be the sort of person who brings happiness, comfort, and strength to others. And if we know someone who has special need of "lifting up" be quick to lend ourselves.

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Friday, October 7
HAPPINESS

Read Matthew 5:1-11

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The Beatitudes of Jesus do not mean as much to people as they should. That is true because they are not understood. The word "blessed" itself is sort of a lifeless word because it is heard so often. J. B. Phillips, in his translation of the Gospels, uses the term "How happy," in connection with the Beatitudes. "How happy are the humble-minded, for they already own the Kingdom of Heaven!" In this way he translates the first Beatitude.

So this is happiness. And it is found with God. No place else, mind you. And it is a condition that starts right here and now. Not only later, but also now.

When you read all the little sentences that Jesus spoke at the opening of the Sermon on the Mount, you notice that He puts things in the balance. If the Kingdom side of the balance has something on it, that's all that matters, Jesus says. Happiness is always on that side.

Keep me close to Thee, O Father. Amen.

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Saturday, October 8
IF YOU TRUST GOD

Read Jeremiah 17:5-10

"Cursed is the man who trusts in . . . Blessed is the man who trusts in Lord, whose trust is the Lord."

There is a choice of where you can your trust. For some people the "bir the hand" idea seems to be the best. is putting trust in man and what can do. He has made big advances, say, and just leave it up to him, he find the answer to everything! Even he is on the verge of conquering spa

But the Bible keeps reminding us few other things. There is a lot of conquered territory right down here man, by himself, has not been able bring under control. And those who t what man can do in all department like a "shrub in the desert."

Does that mean that we shall not pend on man for anything? No. We invited to depend on what man is to do *under God*. Then, to rely fully God for the things that He alone care for.

Teach me to trust in Thee for things, Heavenly Father. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

ROTEST TREATMENT OF OLORED IN SOUTH AFRICA

eligious News Service reports a tele-am sent to Interior Minister T. E. onges of South Africa, by leaders of nglican, Methodist, and Lutheran urch bodies, protesting the treatment colored people by police and census ficers engaged in compiling the pop-ation register.

Cornerstone of the government's gregation policy, the register classi-es people into three groups—white, lored (mulatto), and Negro. Each erson is given an identity card with s photograph and classification. If gistered as colored or Negro, he is ermanently barred—no matter how orderline a case—from "escaping" to another group.

The church leaders' protest said that greatly respected members of our con-regations and men of the highest in-grity have been humiliated by minor ficials. . . . We urge you to investi-ate such treatment and instruct your ficials to carry out their work with ourtesy and understanding."

RUSSIANS TO HELP CHURCH IN EGYPT

Patriarch Christopher II, head of the Greek Orthodox Church in Egypt, had interesting news when he returned to Alexandria from a three-week visit to Moscow. He reported that the Russian church and Soviet government officials have promised to give financial assistance to the Alexandria Patriarchate.

They ceded to the Patriarchate, he said, lands formerly belonging to the Greek Orthodox church of Odessa that are expected to yield an annual revenue of $24,000. In addition he was assured that the Alexandria Patriarchate will be compensated for its estates in Russia, valued at about $240,000, seized during the 1917 revolution.

The church leader also said that other important financial help has been promised. He added that he had asked the Moscow Patriarch to intercede with Soviet authorities to help the Greek Orthodox Patriarchate of Jerusalem regain its former possessions in Palestine, and had obtained his promise to do so.

SENATE COMMITTEE WANTS IMPROVED TV

The Senate subcommittee on juvenile delinquency has proposed that broadcasters sharply reduce the number of television programs devoted to crime and violence. It also urged that the Federal Communications Commission exercise stricter control over TV programming.

The subcommittee called for quick action in four areas: (1) Formation by citizens' groups of local listening councils to insure good television programming; (2) immediate establishment of a Presidential commission to report periodically on "practices and materials used by mass communications media that might have detrimental effects on children and youth"; (3) further research by foundations into the effects of TV on children; (4) extension of the code of the National Association of Radio and Television Broadcasters to include movies produced for television.

Sen. Estes Kefauver (D.-Tenn.), chairman, said the subcommittee's con-

CO-EDS ATTEND SHIP SERVICES

RNS Photo

r. John B. Thompson, dean of Rockefeller Memorial Chapel at e University of Chicago, chats with students of the State Univer-ty of Iowa, after conducting a non-denominational service on oard the S. S. Aquarama, $8,000,000 resort ship. The co-eds are orking as seagoing waitresses on the ship, said to be the largest assenger craft that ever sailed the Great Lakes. The ship was erthed alongside Chicago's Navy Pier.

WOMEN MINISTERS ELECT

RNS Photo

The Rev. Ruth Bast, Binger, Oklahoma, a minister of the Congregational Christian Churches (standing), was elected president of the American Association of Women Ministers at its 36th annual meeting. Other officers elected were, left to right: The Rev. Mary Edith Shaw of Rockford, Ill., Disciples of Christ; the Rev. Olive P. Knapp of Free Soil, Michigan, Methodist; and the Rev. Margaret Nash of Moorestown, Michigan, Methodist.

clusions were not intended as a blanket indictment of the industry, but at insuring that "our children will develop in a healthy atmosphere while they enjoy all the wonderful benefits of civilization."

WORLD SERVICE COMMISSION OF LWF

Emergency relief and aid to minority Lutheran Churches were the programs given special emphasis at the annual budget meeting of the Lutheran World Federation's Commission on World Service, held in Ljubljana, Yugoslavia. At a three-day session in August, the commission approved budgets totalling $1,522,757 for 1956-57 activities of the LWF's Department of World Service.

The commission's executive committee named Mr. Reuben C. Baetz as full-time director of the Department of World Service. He has been acting director since last January when Dr. Henry Whiting resigned to become executive secretary of the Division of Welfare of the National Lutheran Council.

Needs of 26 countries in four areas of service were studied and discussed by the commission as it planned future activity. The Department's four areas of service include emergency relief, service to refugees, inter-church aid, and an "Exchange of Church Workers" program.

Austria received the largest single amount of $120,750 in the "A" budget and $92,000 in the "B" category. Most of it will be used for grants-in-aid to pastors and church workers. The largest increase over this year's allocation went to Great Britain, where the Department will provide the sole support of the National Lutheran Council's program among Lutheran refugees.

CALIFORNIA OATH UNCONSTITUTIONAL

Superior Court Judge James R. Agee of Alameda County, California, has held unconstitutional a state requirement that churches must sign loyalty oaths to qualify for tax exemption. He upheld the right of First Methodist Church of San Leandro to refuse to sign the loyalty declaration. The church had challenged the legality of the state law enacted by the legislatu in 1953.

Judge Agee said that the loya oath requirement violates the freedo of speech guaranteed by the U. Constitution, and that it is discrimi tory since it singles out a particu group and ignores others. He order the county assessor to return $718 in taxes paid under protest by church.

Alameda County Deputy Distr Attorney Richard J. Moore indica that the decision would probably appealed.

In the last session of the legislatu a measure to remove the restricti insofar as it applied to churches w defeated after a stormy debate.

WORTHY OF NOTE . . .

Delegates to the fifth world conv tion of the Churches of Christ (D ciples) have voted to hold their n international meeting at Edinburg Scotland in 1960. . . . The Natio Council of Churches has furnished tailed data on its leadership, progra and financing to some 3,000 chamb of commerce, better business bure and civic organizations over the cou try because "the need for an adequa screening process for charitable appe to commerce and industry is becomi daily more apparent." . . . A pred tion that both houses of Congress w conduct hearings in January on b to outlaw radio and television adv tising of alcoholic beverages was ma at the 81st annual convention of t Women's Christian Temperance Uni by Elizabeth A. Smart, director of t WCTU's legislative department. "R resentatives of the alcoholic bevera industry have admitted frankly th consumption of liquor, wine, and be would drop by one-half if its adver ing were discontinued." . . . Ar bishop Paul C. Schulte of Indianap has issued a pastoral letter whi warns sternly against the use of n sectarian cemeteries for Roman Ca olic burials, pointing out that age for commercial cemeteries have be trying to sell burial space to Catholi The letter said that "no priest may company the corpse to a grave" i non-sectarian or commercial cemet

SERVICES FOR MENTALLY ILL

RNS Photo

The Rev. G. W. Lokensgard of Dayton, Ohio (left), chats with a nurse at the State Mental Hospital, Willmar, Minnesota, before conducting a devotional service for mentally-ill women patients. Dr. Sorum, a member of the staff, is shown in background talking with one of the patients. Pastor Lokensgard, a member of the clergy of the ELC, was one of 12 Lutheran pastors and seminary students getting a good idea of what it is like to be a patient in a mental hospital. They spent six weeks at the institution living with alcoholics and working with the mentally ill. This period was part of a 12-week course in clinical pastoral training sponsored jointly by Luther Theological Seminary, St. Paul, and the Lutheran Welfare Society of Minnesota. Another picture from the same course of study appeared in "Lutheran Herald" two weeks ago.

AFF ADDITIONS ANNOUNCED T CONCORDIA COLLEGE

Moorhead, Minnesota—Fourteen w teachers have joined the Concor- a College faculty for its 1955-56 hool year in addition to five who are turning from a year or more leave of sence. This represents an increase ten faculty members above last year.

Kenneth Bailey, Grafton, N. Dak., graduate of St. Olaf College with his .A. degree from the University of innesota, is teaching in the fields of ychology and philosophy. During the st year he taught at St. Olaf Col- ge.

The Rev. Otto M. Bratlie returns to oncordia as assistant professor of re- gion. He was a member of the Con- rdia faculty during the years 1946- 3, then left to serve pastorates at Lake ark and Fosston, Minn. Also return- ng is Hiram Drache, Owatonna, Minn., a Gustavus Adolphus graduate, ho taught here in 1951-52. He has is M. A. degree from the University f Minnesota and teaches in the field f the social sciences.

David Green, Fargo, a Concordia raduate in the class of 1953, is assist- ng in coaching and teaches in the odern language department. Edwin ulsvig, Erdahl, Minn., a 1950 Con- ordia graduate, will coach and teach me courses in the physical education epartment. He received his M.A. de- ree in physical education from the niversity of Minnesota and the past ear was football and basketball coach t Sauk Centre, Minn.

Mrs. Hannah B. Hoff joins the so- iology department on a part-time ba- is. She has the B.S. degree from the niversity of North Dakota and the .A. in Social Work from the Uni- ersity of Chicago. At present she is ssociated with the Lutheran Welfare ociety office in Fargo.

Ralph Hoppe, Sun Prairie, Wis., a 954 Concordia graduate and a stu- ent for the past year at Luther Semi- ary in St. Paul, will be resident head t Brown Hall.

Ruth Michelsen, New Rockford, North Dakota, graduate of St. Olaf College and the University of Nebraska, is teaching in the speech department. Gale Mitchell, Roseau, Minn., a graduate of Concordia and the University of Iowa, is an addition to the art faculty. Mr. Mitchell has taught at Powell, Wyoming.

Dr. Frank M. Noice, Lisbon, N. Dak., is a new member of the biology faculty. He has B.S. and M.S. degrees from North Dakota State College and his Ph.D. degree from the University of London. Dr. Noice taught in the high school at Parkers Prairie, Minn., at one time.

Joining the department of English is Somner Sorenson of Zumbrota, Minn., a graduate of St. Olaf and the University of Iowa. Teaching in classics and history is Olin J. Storvick of Wadena, a graduate of Luther College and the University of Michigan. Mr. Storvick has been in Greece the past year performing special studies in connection with his specialty in the field of languages.

James Van Horn, New Milford, Conn., replaces John Bergsagel as instructor in music. He has his M.A. degree from Cornell University and has taught at Carleton College.

Five faculty members return this year from leaves of absence. They are Dr. Eugene Fevold, who studied the past year in Norway on a Fulbright Scholarship; Dr. Sigurd Mundhjeld, who traveled extensively through Europe and attended the World Council of Mathematicians; Miss Frida Nilsen, who studied in Norway on a Scandinavian-American Foundation Fellowship; Miss Margaret Nordlie, who was a missionary-teacher in South Africa for the past four years; and Dr. Reidar Thomte, who studied at Copenhagen, Denmark, on a Guggenheim Fellowship.

Irvin A. Christenson, associate professor of physical education, will take a year's leave of absence to do graduate work at the University of Minnesota.

Cyrus M. Running, head of the art department, is also taking a leave of absence for study. He will be at Institute Allende, San Miguel, STO, Mexico.

Carl Narveson, registrar, is on the second year of his leave of absence and is working on a curriculum for parish education for the ELC Department of Christian Education.

Martin H. Lutter, assistant professor of history, has been granted a leave of absence of one semester for graduate study at the University of Oklahoma.

Raymond A. Nelson will study at the University of Chicago for a semester toward his doctorate. He is assistant professor of English.

Harding C. Noblitt, associate professor of political science, was awarded the Ph.D degree in political science by the University of Chicago on September 2.

Mark Almli, Dean of Men at St. Olaf College, was one of eighty-two student personnel administrators from colleges and universities located in 33 states who attended a special session at the Harvard Graduate School of Business Administration. The one-week seminar was devoted to studying administrative techniques and procedures.

The program was sponsored by the National Association of Student Personnel Administrators (NASPA) with a grant from the Carnegie Corporation.

* * *

Dr. Sherman A. Hoslett, Head of the Biology Department at Luther College, Decorah, Iowa, attended the North Central Conference on Biology Teaching, August 19-30.

The conference is sponsored by the National Association of Biology Teachers and supported by a grant of $15,000 from the National Science Foundation. Meetings were held at the University of Michigan Biological Station, Sheboygan, Mich.

Into Youth Programs

(Continued from page 877)

ment for the first time in their lives, is further evidence that here is an inspiration not simply of the artist, but an inspiration in answer to a troubled writer's prayer, "Lord, speak to me that I may speak in living echoes of Thy tone." "Come, Holy Spirit!"

Those who have examined *Youth Programs* will have noted that the manual simply asks to be torn up. Perforated pages give a broad hint that selected programs shall be torn out—carefully—for use at Luther League meetings. It is at this point that the prayer for the Spirit's guidance comes most sharply into focus.

A guide to the use of our manual in the form of a filmstrip, "The Tale of Two Copies," has been given wide circulation among our youth groups. One of its major points is that League programs are to be planned carefully. Our Leadership Schools insist on the idea of prayerful selection, preparation, and presentation of the programs. No more of this five-minutes-before-the-meeting-what-are-we-going-to-have-on-the-program-tonight business!

Adaptation is a second point closely following on se tion. When Paul spoke at Athens, the Spirit gave a different approach than he might have used i Jewish synagogue. A printed manual faces the diffi task of speaking to Brooklyn and Brookings, Cen Lutheran and Hay River Lutheran. One program be used effectively in thousands of settings only careful adaptation to the local setting. The progr were never meant to be used in a dead-letter fash for all situations. Is imagination from God? This w connects it closely with the Creator of all things. Im nation becomes a tool of the Spirit when it is dedic to convey a point of truth.

Dedicated to these purposes and used properly in Leagues, *Youth Programs* seeks to advance the K dom and be a means by which the Spirit may w among our youth.

Into the Work of Our Staff

(Continued from page 870)

her home is Soldiers Grove, Wisconsin.

The male members of the staff include Carroll Hinderlie, David Brown, and Dar Roa. Articles by these men appear elsewhere in this issue.

Pastor Hinderlie, besides having the responsibility of the over-all administration of the office, is particularly concerned with promotion and the Youth-In-Action ingathering. This responsibility falls especially heavy as the Young People's Luther League is the only department or auxiliary of our Church not on the synodical Budget. He also is particularly concerned with all inter-synodical affairs. These tasks make it necessary for him to travel widely throughout our Church.

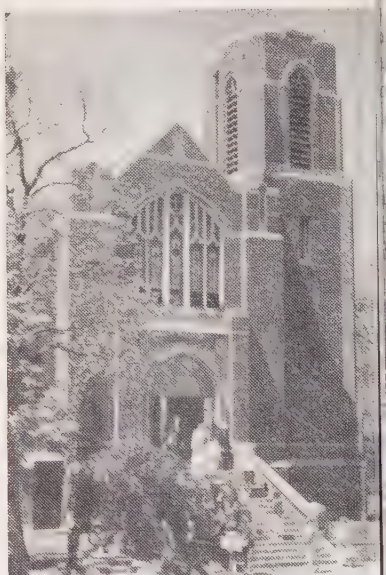
Herma Nelson, part-time worker

Clarice Person

Pastor Brown has in his province of responsibility the production of materials and the promotion of such things as the Pocket Testament League, the Bible Camp Movement, the YES program, Leadership Schools, and intra-synodical relations.

The other member of the staff, who is on the road traveling most of the time, is the Youth Evangelism director, Dar Roa. He has been given the task of producing tools for furthering youth evangelism as well as filling the many requests to speak at youth evangelism weeks, Bible camps, and other functions.

GOLDEN ANNIVERSARY



Bethesda Church, Ames, Iowa, will celeb the fiftieth anniversary of its foundin seven successive Sundays this fall, from 2 to Nov. 13. Speakers at most of services will be the following former pa of the parish, in the order named: Dr. A Rogness; Dr. L. A. Pierson; the Rev. A Stolen; the Rev. Paul A. Boe (with the F. W. Hilker in the evening of the day); Dr. Jos. L. Knutson; Dr. Iver Ive who was the first resident pastor. On concluding day of the festival series, 13, speakers will be Dr. V. T. Jordahl, dent of the South Central District, and Rev. W. G. Smedsrud of St. And Church, Ames. Pastors of Trinity Church Fred M. Ericksen and Lowell I. Torgerso

Within the E.L.C.

RSONS

The Rev. and Mrs. N. J. Njus will brate their golden wedding Sun-, Sept. 25th, in the afternoon at st Norway Lake Church, which he ed for about forty years, and in evening at their home in Benson, nn.

The Rev. Robert W. Jenson, new in-ictor in philosophy and Bible at her College, is serving as part time stant pastor of Decorah Church, corah, Iowa.

The Rev. Merlin Seal, formerly pas- of Park View Church in Chicago, s installed Sept. 18 as second pastor First Lutheran Church, Duluth, nn.

Mr. J. Donald Larson, who for the ten years has been superintendent the Martin Luther Children's Home, oughton, Wis., is now superintendent schools in Highmore, S. Dak. He his wife were given a farewell eption before leaving Stoughton. eakers were Dr. M. A. Dahlen of ELC Board of Charities and Mr. R. Jensen, Janesville, Wis.

The Rev. R. J. S. Vordale, formerly stor at Preston, Minn., was installed ot. 18th as pastor of Holy Savior urch, Detroit, Mich.

The Rev. Carroll Bagaason, assistant stor of First Lutheran Church, Sioux lls, S. Dak., has accepted a call to itton, S. Dak.; he will move there out Oct. 15th.

The Rev. and Mrs. L. A. Staveness, thryn, N. Dak., were honored by parish Aug. 14th, on their silver dding, gifts being presented them.

The Rev. T. A. Knudson, Grand-w, Wash., will by Oct. 1 begin work a new congregation in Nome, Alas-

The Rev. Marvin A. Berkeland, Ne-, Minn., has accepted a call to ynesville, Minn.

The Rev. G. O. Gronseth, Heron ke, Minn., has resigned from his ish for reasons of health and is ving to Windom, Minn.

The Rev. J. M. Moe, formerly pas- at Powell, Wyoming, now teaches the Department of Religion, Con-dia College, Moorhead, Minn.

The Rev. Gordon E. Rasmussen has igned from his parish at Jasper, nn., to teach at St. Olaf College, rthfield, Minn.

Mrs. Ingeborg Loken Hoel, Santa a, Calif., widow of the Rev. Dr. C. S. B. Hoel (who died in 1938), passed away Sept. 12. Obituary later.

The Rev. J. F. Ylvisaker was installed Sept. 4th as assistant pastor of First English Lutheran Church, Faribault, Minn.

DISTRICTS

Eastern

Clinton, Wis. On Sunday, Sept. 4th, in connection with the observance of the 111th anniversary of the founding of the congregation, Jefferson Prairie Church, parish of the Rev. O. M. Skindrud, dedicated a new Gothic entrance to its church edifice and a number of interior improvements. Guest speaker and dedication officiant was the Rev. J. R. Hestenes, Edgerton, Wis. The cost of these improvements was held at $23,000 due to much donated labor by members of the parish.

Amherst, Wis. At a Boy Scout Sunday service of Amherst Church, parish of the Rev. Selmer C. Knutson, Eagle Scout Dean Anderson was presented the Pro Deo et Patria award.

Beloit, Wis. Groundbreaking for the erection of the first building of Calvary Church, a new Home Mission congregation in the northeast section of Beloit, took place Aug. 28th.

Southern Minnesota

Minneapolis, Minn. Bethel Church has a new minister of music: Mr. Gerhard Cartford. His wife is the new organist of the church.

Owatonna, Minn. The cornerstone of the new church being erected by Trinity Church, parish of the Rev. Olin C. Fjelstad, was laid Sunday afternoon, Sept. 11th, by District President Reinertson.

Northern Minnesota

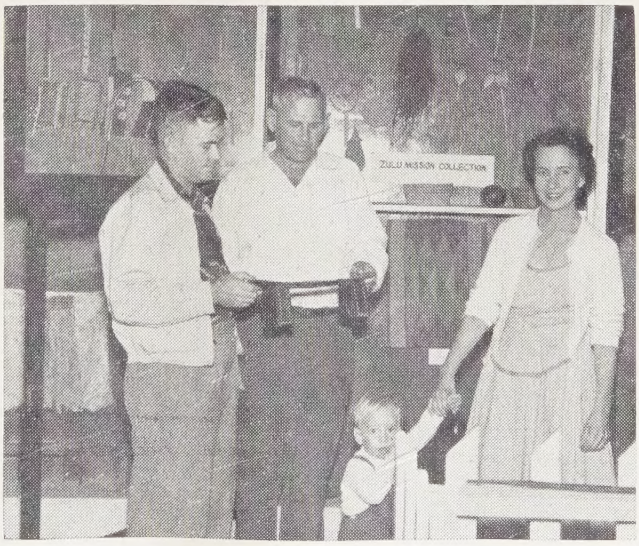
Bemidji, Minn. The new parish house-youth center building of First Lutheran Church, parish of the Rev. Leif E. Evans, was dedicated Sunday, Sept. 11th, by Dr. A. E. Hanson, president of the Northern Minnesota District.

South Central

Lake Mills, Iowa. Salem Church, parish of the Rev. Thomas Boe, has begun raising $120,000 for the purpose of erecting a new parish house.

Lake Mills, Iowa. Rural Winnebago Church, located seven miles southwest of Lake Mills, celebrated its 90th anniversary Sept. 9-11. Speakers were: Dr. C. M. Granskou, president of St. Olaf College (a son of the congregation), and two missionaries: Miss Bernice Boyum and the Rev. Laurel Johnson. The Rev. Robert G. Beckstrand is pastor loci.

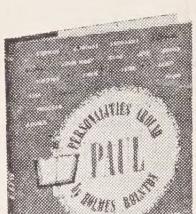
SOUTH AFRICANS MEET IN DECORAH



The above picture was taken at the Norwegian-American Historical Museum in Decorah, Iowa, when four visitors from South Africa inspected the museum's extensive Zulu Mission collection. To the left is seen Mr. Jacobus J. Wentzel, attache of the Union of South Africa's Information Office in New York; next to him the Rev. Hjalmar Astrup of our ELC Zulu Mission; and to the right Mrs. Wentzel and Lars Wentzel (given the Norwegian name Lars in honor of his partly Norwegian ancestry). The South Africans were surprised at the museum's large collection from their native land.

NEW NORTHERN MINNESOTA CHURCH

The accompanying picture shows the new Trinity Church at Floodwood, Minn. The edifice was built by members of the congregation, with the exception of the brick work. The new church was dedicated July 17th by Dr. A. E. Hanson, president of the Northern Minnesota District. In connection with the dedication event the parish celebrated the fiftieth anniversary of its founding. The following former pastors of the congregation were guest preachers: O. P. Sheggeby, L. A. Wogen, M. H. Rye, and B. O. Opdahl. The Rev. J. A. McDermid is the present pastor of the parish.



PERSONALITIES AROUND PAUL

Holmes Rolston

An especially helpful book for the pastor or the Bible school teacher is this interesting study of the men and women who helped or hindered the Apostle Paul. They are the men and women whom God used in laying the foundations of the Christian Church. A study of these personalities is also revealing of Paul himself.

$2.50

Code 31-6075

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Canada

Christopher Lake, Sask. A leadership school for young people's work leaders, held at the Christopher Lake Bible Camp July 18-23, was attended by forty Luther Leaguers from a number of Saskatchewan parishes.

North Vancouver, B. C. Northshore Church has disbanded as a congregation and has joined the new congregation organized in Westlynn Park, Vancouver. A new church is being built on Mountain Highway.

OBITUARIES

The Rev. L. M. Skunes

The Rev. Laurits M. Skunes, who since his retirement from the parish ministry in 1941 lived first at Grandin, N. Dak. and later at Moorhead, Minn., died Aug. 28th, in his 91st year. Funeral services were held Sept. 1 at Nora Church, Gardner, N. Dak., the Rev. J. J. Jacobson officiating. Skunes was born Dec. 6, 1864, at Vats, Rogaland, Norway and came to USA in 1888. After attending Augustana College, Canton, S. Dak., he attended the United Church Seminary, graduating in 1895. He served the following parishes: Warren, Minn., 1895-1900; Glyndon, Minn., 1900-03; Perley, Minn., 1903-06; Hillsboro, N. Dak., 1906-16; Halstad, Minn., 1916-29; Milnor, N. Dak., 1931-41. He is survived by his wife, nee Hannah Larson, one son, two daughters, nine grandchildren, and eight great-grandchildren.

ANNOUNCEMENTS

Lake Park-Wild Rice Childr Home in Fergus Falls, Minn., hold its fall festival Sunday aftern Oct. 2. Speaker: The Hon. Tho Tallakson.

Our Savior's Church, Stanh Iowa, will celebrate its 50th ann sary Oct. 9th.

Eau Claire Circuit WMF will Oct. 11th at Greenwood, Wis. Sp ers: Miss Bernice Boyum, Mrs. M Mennes, and Dr. E. M. Hegge.

Moorhead Circuit WMF will Oct. 4th at Zion Church near Sh Minn.

Rock Valley Circuit WMF will Sept. 27th at Renville, Minn.

The dedication of the new Beth Church, Jewell, Iowa (origin planned for Sept. 18) will take Oct. 23rd.

Vernon Circuit WMF will Oct. 11th at the Coon Prairie Ch in Westby, Wis. Speakers: Mrs. B Nelson and Missionary Emma Eic

Free to any church needing it: 8-ft. oak finish pews in good condi Contact Mr. Don Warner, Greenw Wis.

Deer Creek Church, Carpenter, I will be dedicated Sept. 25th.

Story City Circuit LDR will Sept. 25th (afternoon) at Pale Church, Huxley, Iowa. Speaker: coness Shirley Barns. An LCR will be held at the same time place.

Clearwater Circuit WMF will Oct. 7th at Clearbrook, Minn.

Our Redeemer Church, La Cr Wis., will celebrate its fifth ann sary Oct. 13 and Sun., Oct. Speaker on the 13th: Dr. Fredril Schiotz. Speaker on the 16th: the T. Arnold Thompsen.

Sacramento Valley Circuit's fall vention (combining all organiza of the circuit) will be held Oct. Orland, Calif.

Retired Pastors' Association, M apolis, will meet at Augsburg Co and Theological Seminary Thur Sept. 29, 2:00 p.m. Speaker: Dr. H hard Christensen.

Austin Circuit WMF will meet 12 at West St. Olaf Church, near ron, Minn.

Please Note: On account of **Lu an Herald's** printing schedule nouncements must be in the han the editor **at least two weeks** b date of meeting.

Russell Avenue Church, Minne lis, will celebrate its 25th anive

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

2. Speakers: Pastors Adrien Olson Tenner Thompson.

elp Wanted: Single woman, be- n 25 and 50 years of age, as house- ıer at Martin Luther Children's ıe. Write: Superintendent, Box 59, ghton, Wis.

Crosse Circuit WMF will meet 11th at Trinity Church, La se, Wis. Speakers: Dr. O. G. Mal- and Missionary Emma Eide.

ondovi Circuit WMF will meet 12th at Norden Trinity Church. kers: Mrs. Oscar Branstad and ionary Emma Eide.

berdeen Circuit WMF will meet 4th at Skudesnes Church, Pier- , S. Dak.

e Placement Service

purpose of the Placement Service is to t in the locating of our people in com- ities served by the Lutheran Church. The ement Service has not investigated the ts of the proposition advertised and nes no responsibility in the matter. your ads and communications to The ement Service of the E.L.C. New ad- : 422 South Fifth Street, Minneapolis Minnesota.

FOR SALE

ns

0 acres good land, northern Minn., 90 under cultivation; full line of machin- 60 acres seeded to sweet clover. Will sell $3,000 on account of poor health. Lu- an community. 431-1A

50 acre farm, tillable land in Red River ey area, Minn. 3 mi. from city on good way. 431-2A

33 acres with buildings, 2 mi. from town, Co., Minn. Good gravel highway. 431-3A

20 acres improved farm, Lac qui Parle Minn. ELC community. Modern 6 room se, hip roof barn, silo, hog house, hen se, corn crib, granary and double garage. ning water to all buildings. Priced at 5 per acre. 431-4A

00 acres, east central South Dakota, Clark improved. 6 room house, hip roof barn 48 with leanto, hog house and hen house. , phone. 350 acres under cultivation, 50 s pasture. Priced at $45 per acre; good ıs. 431-5A

20 acres, improved, in Deuel Co., South ota, 3 mi. from Minn. line. Comfortable oom house, hip roof barn with leanto, granary. $58 per acre; good terms. 431-6A

inesses

ry cleaning, very completely equipped, olished in good county seat town, south- rn North Dakota. Lucrative for couple want to work. 431-7C

WANTED TO BUY

ariety store wanted by private party in n. or Wis. town of 1,200 pop. or more. 431-8C

FOR RENT

oom for girl or woman, kitchen privileges, with woman living alone in south Minneapolis home. 431-9B

WANTED TO RENT

Young Lutheran couple with life-time farm experience would like to rent, operate on shares or manage a dairy farm or combination dairy and poultry farm in western Washington. 431-10A

Married man, 35, with family of three, would like farm in Lutheran community, Morton or Burleigh Co., North Dakota. 431-11A

Apartment wanted for one business girl on Bryant or Grand car line, south Minneapolis, by October 1st. 431-12B

Employed girl wants furnished apartment, south Minneapolis preferred, by November 1st. 431-13B

POSITIONS WANTED

Housekeeping wanted for adults, no invalids. Will consider nice modern home in town. Available around first of October. Give wages and details. 431-14D

HELP WANTED

Housekeeper needed in home of polio patient. Convenient north Minneapolis location. Excellent wages. 431-15F

Woman wanted to share modern home with widow in Minnesota. Light duties, more for home than wages. Give references. 431-16F

Christian woman as housekeeper and help in caring for elderly woman, start immediately. Just 2 in family, living on all-modern farm. Southeast Minn. 431-17F

Southern Minnesota congregation needs parish secretary qualified in dictation, typing, mimeographing and usual secretarial duties. 431-18F

Experienced Christian business man wanted to manage builders supply and appliance store in northern Idaho county seat city. Send full details and photo. 431-19G

Couple or family wanted to work on farm northeast of Coronach, Sask., Canada. School bus available. Good wages, if satisfactory also share in increase of cattle. Separate buildings. Owner runs two farms. Plans under way for new ELC church in town. 431-20G

Books by the Distinguished English Scholar...

Dr. J. S. Whale

THE PROTESTANT TRADITION

Here is a new interpretation of early Protestantism and, against this background, a searching treatment of modern religious issues.

The Protestant tradition stems mainly from Luther, Calvin and the Sectarians. The author examines their teachings and shows each in his proper light. About modern issues, including religious tolerance and intolerance and the conflict between Church and State, he speaks with conviction and vigor.

The substance of six lectures, "Our Protestant Heritage in the Modern World," which were delivered in 1954 at St. Olaf College, Northfield, Minnesota, is included in this larger study.

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CHRISTIAN DOCTRINE

In these eight lectures, Dr. Whale offers a clear re-statement of the fundamental beliefs of Christians, based on the testimony of the Bible, its authoritative interpretation by the Church and its vindication in religious experience. He sets down and meets the difficulties which the great Christian doctrines raise for modern men, making clear how the Christian faith understands human history and the abiding issues of good and evil, life and death.

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THE CHRISTIAN ANSWER TO THE PROBLEM OF EVIL

The occurrence of evil in God's world continues to be a stumbling block to many believers and non-believers alike. This small paper bound book contains Dr. Whale's lectures on this subject with the contents divided into four main chapters: Four Classic Answers to the Problem, The Answer of Theism, The Christian Answer, Listener's Questions. He concludes with a list of books suggested for further reading.

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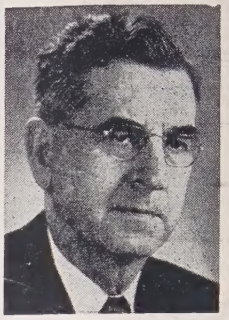
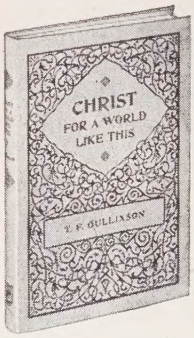


CHRIST FOR A WORLD LIKE THIS

T. F. Gullixson
President Emeritus, Luther Theological Seminary, St. Paul



With picturesque expressions dotting his writing, Dr. Gullixson shows that the Christ who walked with the fishermen and the shepherds is more than equal to the task of fitting into today's world. "The dead past can not hold Him, for He lives and is more of the present than tomorrow's headlines." The strength of His love is a powerful force in the world that must never be underestimated. It can reach into all areas of modern life, and bring the answers to modern man's problems.

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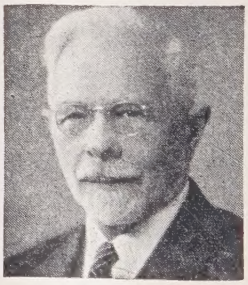
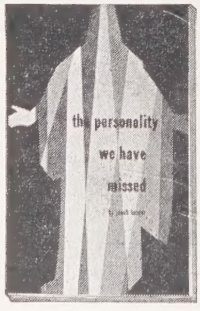


THE PERSONALITY WE HAVE MISSED

Jacob Tanner
Teacher of Bible, Waldorf College, Forest City, Iowa



Because the personality of Jesus is too often considered sentimental and meek, without the virility which He did possess, the author presents these pictures from Christ's life. They emphasize the incidents in which His mastery and dynamics are particularly displayed. Study groups will find it presents a more honest, well-rounded picture of Christ and a challenge to the character of their own personalities.

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